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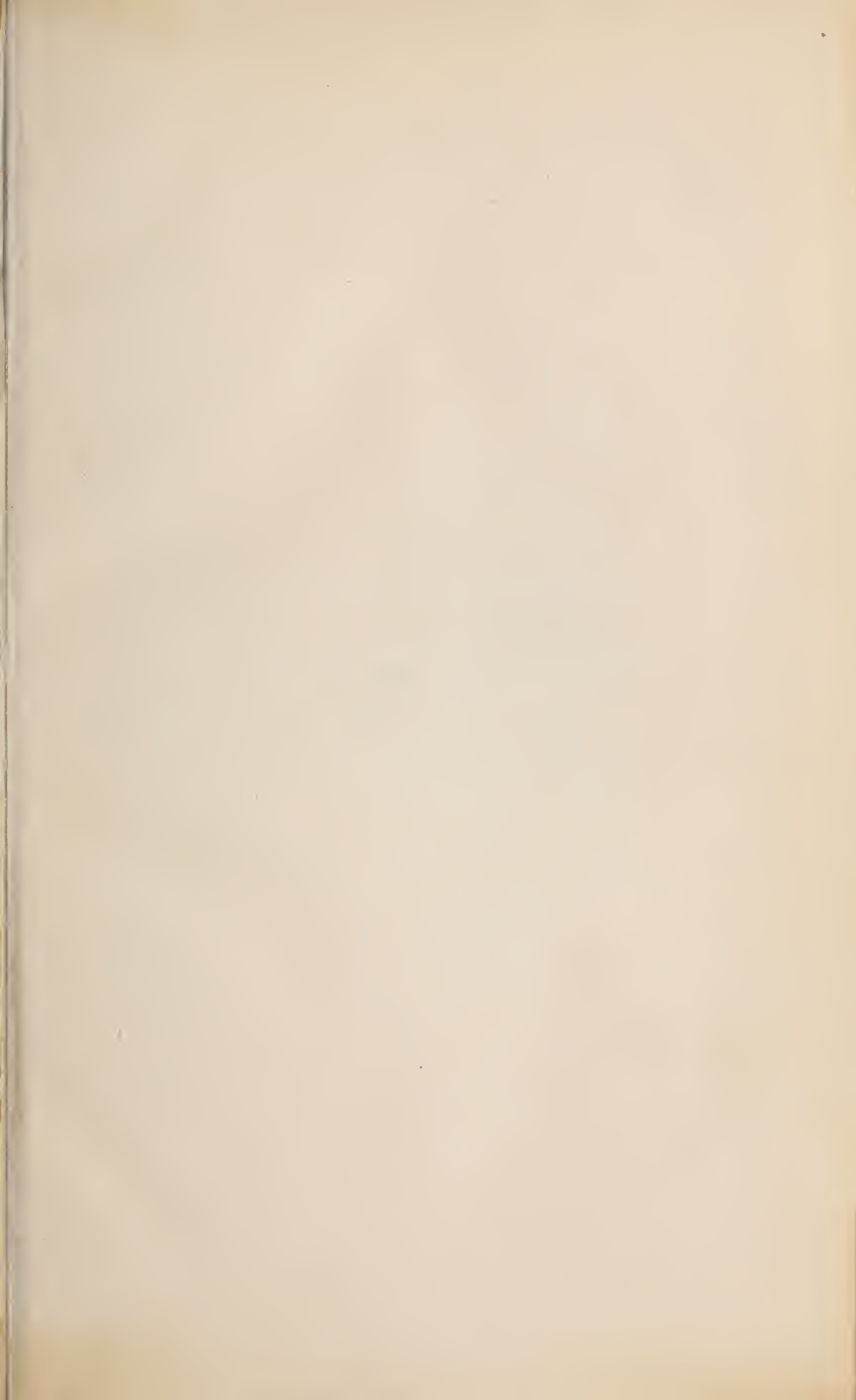
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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1864.

FUNDS FOR DOMESTIC MISSIONS.—The financial year closes with the thirtieth of September, instant. It will be a convenience to have funds intended for this year's Report remitted, if possible, as early as the twentieth instant. Parishes which have not yet contributed are earnestly requested to do so in the time remaining. Remittances to be made to N. F. Palmer, Esq., Treasurer, 29 Wall street, New-York.

THE WAY THE DUMB SPEAK.—The annexed letter accompanied the offering of a deaf mute, lately received. It tells its own tale of interest in the efforts now making to open the ears of the heathen in our land, and to teach them to sing the praises of their Redeemer.

“August 8, 1864.

“DEAR SIR: Please find inclosed forty dollars, of which thirty are for the mission among the Dakotas on the Upper Missouri, the Rev. S. D. Hinman, missionary, who, I understand, is at the East on a visit.

“The remaining ten dollars are for Bishop Whipple's missions among the Indians. May the little that I send be the means of doing some good to this wronged and injured race, who are among the poor sheep for whom our Saviour died. ‘There remains yet very much land to be possessed.’

“The inclosed comes from a subscriber to the SPIRIT OF MISSIONS, who is deprived of the faculties of hearing and speech.”

AWAKENING ZEAL IN A MISSIONARY DIOCESE.—The Rector of a parish west of the Mississippi which was once a missionary station, having remitted a contribution from his Sunday-school, writes as follows, showing how the missionary seed which has been planted goes on to germinate and grow, and bring forth fruit:

"D——, July 29, 1864.

"REV. AND DEAR SIR: . . . I intend to organize a systematic plan of collections for missionary purposes. My plan will embrace stated monthly meetings for the diffusion of missionary intelligence, and the awakening of a spirit of missionary interest in connection with the appointment of collectors or gatherers. If we could raise one hundred or one hundred and fifty dollars annually, could the Domestic Committee give us one more missionary for our diocese, some faithful, loyal, devoted Churchman, full of zeal for Christ and His Church?

"I am encouraged in my work. May the Lord sustain and bless me. The gross revenue of the church has been nearly doubled within three months; the pews are all taken. . . I hope the time is not far when I can take initiatory steps toward the organization of a second parish in D——. Within the past four weeks we have received at the offertory for necessary church improvements nearly four hundred dollars. A beautiful chancel-window has been ordered, and will be ready by September.

"Please send me twenty subscription-books for my little gatherers.

"Very affectionately yours,

"G. W. D. B."

DIOCESE OF THE NORTH-WEST:* ENCOURAGEMENT TO THE BISHOP.—The Missionary Bishop, under the pressing need of more laborers, is gratified at the prospect of training some in his own field for work. In a letter, dated July nineteenth, the Bishop says: "You will be glad to learn that at a meeting of the Standing Committee held last evening, three persons were recommended to me to be received as candidates for Holy Orders, who are admitted accordingly: Mr. Charles D. Cobb, of Colorado, Mr. Edward Warren, of Nevada, and Mr. George C. Betts, late pastor of the Methodist congregation at Denver, Colorado. It encourages me greatly that I am thus likely to add in due time three more laborers to the few in this great field." And on the sixth of August the Bishop writes: "Mr. Betts has come in, and will make his preparation for Orders at Brownell Hall as the private pupil of the Rev. Mr. Hermann."

BISHOP SCOTT'S VISIT TO THE MINES.—Bishop Scott has long contemplated a visit to the mining regions in Eastern Oregon and Idaho, but been providentially hindered. We are happy to believe that the last six weeks have been devoted to this tour. Under date of July twelfth, the Bishop writes: "The Rev. Mr. Fackler left for the mines on Thursday last, and is now fairly embarked. Two days hence I follow him, taking a different route to Le Grande. I expect to return about the last of August. If God favor me, you will hear from me next at Boisé or Idaho City. It is a pretty hard visitation; five hundred miles toward sunrise, through mountains and sand-plains. However, if my health be spared, I do not mind it. It is an unspeakable privilege to labor and suffer for that blessed Master who gave Himself for us, and for that flock which He purchased with His own blood.

"Our unbelief and selfish timidity, our unwillingness to do all, to give all, to suffer all, for Christ and the Church, explains why it is the work advances so slowly in our hands."

* Nebraska, Dakota, Montana, Colorado, Utah and Nevada.

NEBRASKA CONVOCATION.—The Church in Nebraska is a reality. The number of its clergy is seven besides the Missionary Bishop, who has lately met them in primary convocation to begin the work of counsel and legislation. Under date of July nineteenth the Bishop writes: "I have just held a Convocation of the clergy in Omaha—an informal meeting, intended not so much for actual business as for mutual consultation. I am much pleased to add to my working force in this Territory two valuable men: Rev. W. H. Van Antwerp, Rector of Omaha, and Rev. Samuel Hermann, Rector of Brownell Hall."

CONVOCATION IN OREGON.—Bishop Scott annually convenes the clergy of his missionary jurisdiction in July. This year they assembled on the second of July in St. Stephen's (the Bishop's) Chapel, Portland. The Bishop writes: "At morning prayer four adults were baptized, and next day six were confirmed. On Sunday evening a missionary meeting was held in Trinity Church, and, in consequence of appeals then made, the friends in the two congregations have already raised upward of two hundred dollars in coin for our mission to the mines." We regret to learn that the earnest and faithful pioneer in missionary work on the Pacific coast, the Rev. Dr. McCarty of Vancouver, W. T., has been for some time in infirm health.

MICHIGAN.

Three Rivers—Rev. V. Spalding.

THE Rev. Mr. Spalding is occupying a new field, in which our work began last autumn. It pleased the Lord, at the starting of the mission, to give the people much zeal and activity, which, we trust, will go on to happy results. The missionary will devote a part of his time to seeking out other points of usefulness in St. Joseph County.

THREE RIVERS, MICH., July 1, 1864.

The unremarkable routine of your missionary's duties for the last three months affords him but little to report to you, beyond the constant and regular dissemination of the word of life, in the hope of seeing, by and by, larger fruits from his labors than they have hitherto yielded.

The Sunday morning and evening services in the church have been kept up without interruption, except on one Sunday while on my return from the Diocesan Convention. The attendance at these services, though still pretty good, is somewhat diminished by a cause which threatens much further damage in future to the Church, no less than to the growth and

prosperity of the town. I allude to the suspension or discontinuance (whichever it shall prove to be) of a branch of the Southern Michigan and Northern Indiana Railroad from White Pigeon to this place, (a very essential element of the thrift of this town,) which has not been in operation during the last six months and more. The falling off of business occasioned by this has already caused the removal of some of our congregation, and will cause that of more of them unless the railroad shall be restored again, which is extremely uncertain.

I have administered the Holy Communion twice during the past three months—once to fifteen persons, and the second time to seventeen. Eight children have been baptized; and I regret to say that the visitation of death in our little band has compelled me to officiate at two funerals. The catechising of the children I have been obliged to suspend for the present, having no efficient help in that work, and finding the two services and sermons on Sundays to be as much as my age and state of health could go through without harm. I shall endeavor that the lambs have some spiritual nutriment in the way of private instruction, until a more favorable time shall come to resume the public teaching of them.

The troubles occasioned by the war, and the derangement of the currency, in addition to the uncertainty about the railroad, are crippling every effort to do more than hold our own until more propitious times shall come, which may God hasten in his own day.

Trenton, etc.—Rev. M. Ward.

The Rev. Mr. Ward anticipates that the two principal points in his itinerary will constitute a self-supporting cure after this year. He is untiring in his devotion to his Master's work.

TRENTON, MICH., June 30, 1864.

Visitations recently holden by the Bishop of the Diocese resulted in the confirmation of six persons in St. Thomas', Trenton, and of eleven in St. Stephen's, Wyandotte. Two from the former parish had been confirmed in St. John's, Detroit. Four were confirmed in St. Jude's, Fentonville, making ten within seven months.

An excursion from Detroit, combined with a kind of festival at Wyandotte, will probably yield, when the returns have all been made, five or six hundred dollars. This sum, added to existing subscriptions, will enable the parish to commence its long-delayed enterprise of erecting a church edifice. I have told the people at Trenton and Wyandotte that they must sustain the institutions of the Church within their limits, without any missionary aid beyond the coming year. This they will undoubtedly do rather than suffer all clerical service to be withdrawn. Where population and wealth abound, there is no reason why the Church of God should languish. The Church is designed for all the people, and they should all, so far as is possible, be made to contribute for its maintenance and advancement.

INDIANA.

Delphi—Rev. Samuel Edson.

DELPHI having for a few years had the partial services of a missionary who resided at another point, during which the parish provided itself with a church and parsonage, now undertakes the entire support of its new rector, the late minister. We congratulate the people on their zeal, and our

brother on their attachment. May the Lord's work prosper in his hands.

CRAWFORDSVILLE, IND., }
June 18, 1864. }

I have the great pleasure to inform you that from the first of July the parish of St. Mary's, Delphi, is self-supporting.

The parish have called me to the rectorship, pledging me a salary contributed by themselves alone, and I commence my ministrations (D. V.) on the sixth Sunday after Trinity, July third.

I feel confident in the future prosperity of the parish when under the charge of a resident minister.

Worthington, etc.—Rev. H. Hollis.

The attention of children is invited to the notice of the example and death of a Christian child, which Mr. Hollis gives below. Our missionaries labor for the salvation of the little children, and God blesses their labor.

WORTHINGTON, IND., July 1, 1864.

During the last six months things have gone on at this station much as usual. I think the attendance upon our services has never been better, and there are less prejudice and more manifestations of a desire candidly to inquire into our claims to confidence than at any former time. Still we can report but little progress.

In February I baptized one adult, a lady. I had buried her husband on Sunday, at which time I gave notice of services on Wednesday evening. On that evening she sent for me. She was now on a sick-bed. She had intended, she said, that evening to be baptized in church. This could not be. In simple faith, she received Christ, and was baptized. I often prayed and read the word of God with her. We fondly hoped she would recover and prove a true "helper in Christ;" but after a few weeks of suffering she passed away, in the confidence of a certain faith, and in hope of a joyful resurrection.

In April one of the dear little ones of our Sunday-school was taken from us. In her sickness there was manifested so much Christian knowledge, faith, and resignation, I think it well worthy of notice. It greatly encouraged me, and it may encourage others in their Sunday-school labors. She was but a modest child of seven summers, yet she left her record be-

hind. She was well aware she might soon die. She said she was ready to submit to God's will, to die, or live with her parents, whom she dearly loved, a few years longer. If she died, she said, she would be "an angel and live in heaven," where she told her father and mother and all to meet her. In her simple, earnest language, she said: "You can if you will. If you have sinned, God will forgive you, if you are sorry for your sins. I am sorry for all my sins. He will forgive you and me, for he sent his Son to die for us. But you must go right on, and not turn back like Lot's wife, and you must pray hard, and you will get there." Such was the death-bed of one of our Sunday-school—a lamb of the flock.

There were contributed about twenty-four dollars for Sunday-school books by our parish. Thus, with donations from J. D. W—, Esq., Rev. Dr. D—, my friend and relative, Geo. R. J—, and others whose names I do not know, our Sunday-school is well supplied with library and instruction books. I have also to thank Dr. D— for several copies of the Missionary Service, Prayer-Books, Testaments, and tracts. Our church has also been furnished with a set of "tablets," highly appropriate to a house of prayer, ever keeping before the eye and mind the commands of a holy God, the symbol of our faith, and the prayer given us by our blessed Lord.

If I can find the means of conveyance, I hope during the coming quarter to do some missionary work in the country around us.

Cambridge City and Connersville— Rev. J. N. Lee.

The Rev. Mr. Lee's mission embraces the two points named, but his services are confined to the first. The incident in his pastoral work which he mentions shows that he does not labor in vain.

CAMBRIDGE CITY, July 23d, 1864.

I still continue my labors in Cambridge City. I preach once each Lord's day, besides keeping up constantly one, and part of the time two evening services through the week.

Our Sunday-school has been prosperous through the summer. There have been increased attractions elsewhere—some new preachers and more popular than those who preceded them. Besides, we have, during the last few months, been called to encounter some opposition from one of the strongest religious bodies here, in con-

sequence, I suppose, of one of their members having come to our fold. Upon the whole, I think our congregations have not been quite so good through the summer months as at some periods previous. I am endeavoring to advance the cause of my Master and fulfil my mission, in visiting the poor and sick. I had the pleasure of administering the Communion in private, three Sundays ago, to a poor soul fast declining in consumption, and of hearing him say to me: "I think you have brought me to Christ." It was a great joy to me, as it seemed also to be to him. He was bred, baptized, and confirmed when young, in the Roman Catholic communion, but having cut loose from that corrupt Church, he has been out at sea for many years. I hope he is a brand plucked from the burning.

P. S.—I have preached once (without invitation) at Connersville, in a beautiful gem of a church they have there. I wish the spiritual temple bore any proportion to the outer.

They seem disinclined to make any effort at all without a resident minister, which they are not able to support.

I hope, however, the return of their captivity will come some time, God willing.

Sandersville, etc.—Rev. W. S. Rowe.

The mission of the Rev. Mr. Rowe is a rural one, comprising most of Vanderburgh County. We presume the cottage services mentioned do not take the place of regular services in the parish church.

SANDERSVILLE, July 4th, 1864.

The prospects of the parish are much the same as they were when I last wrote to you. I am just now altering my tactics somewhat. Instead of school-house services, I am adopting the plan of having Bible-classes in various parts of my parish. I have great hopes from these classes. In the way I am conducting them, I am enabled to give those outside of the Church a service more suited to their taste than our regular Church services. I can reach both young and old, and am likely to gain considerable influence over the young.

Centreville and Hillsboro—Rev. J. B. Wakefield.

The Rev. Mr. Wakefield is rector of the Church at Richmond, and performs mis-

sionary services in the other places for a small stipend. If his labors lead to the founding of parishes in a reasonable time, which shall grow, the arrangement will prove a good one.

RICHMOND, July 30th, 1864.

At Centreville I would report three communicants and one infant baptism. It has been hitherto impossible to procure a room, in which to hold service; so I have simply to do what I can in the way of visiting, distributing books and tracts connected with the principles of the Church, until we can find some place in which we can worship and gather a congregation.

At Hillsboro, it seemed as though we could make no real progress without a Sunday-school. The youth were grown up uninstructed, hence a ready prey to the influences brought to bear upon them, each winter, by the actors in the periodical "revival meetings." The difficulty in establishing a Sunday-school all along has been the utter impossibility of procuring a superintendent. I commenced one this spring, superintending it myself, and going there one hour before service to do so. Three weeks since, a gentleman in the neighborhood, unconnected with any religious body, but in much esteem for his probity and intelligence, offered to take charge of it, which offer I gladly accepted. It seems to be doing well—scholars over thirty. No change in the number of communicants since last report—two infant baptisms.

MISSOURI.

St. Joseph and Weston—Rev. Ignatius Koch.

THE Rev. Mr. Koch is a German, and ministers chiefly to people of his own nation. Over the large German population of St. Joseph he is exerting a happy influence. The mission, begun about three years ago, has recently, by purchase, provided itself with a church. At Weston, a part of Mr. Koch's mission, there is less prosperity. We trust the church may yet be redeemed; for the parish is weakened and nearly prostrated in these civil troubles.

St. JOSEPH, March 22d, 1864.

We are going on quietly and growing

under the blessings of the good Lord. We bought these days the New-School Presbyterian meeting-house, a fine building of brick, with a basement and school-room, for sixteen hundred dollars. The price was paid up yesterday, almost all by ourselves. We have now to shift it for our Church services; that will cost some hundred dollars more, but I think that will not diminish our missionary contributions.

St. JOSEPH, June 18th, 1864.

In St. Joseph I continue steadily my work, and looking back over the last half year, I see the work growing as well as I can expect, although my congregation is a feeble, poor plant yet. Opposition, discouragement, failures, which I have to encounter, especially from the German infidels, (Turners,) will as manure make grow the plant. I continue to water and to plant, and throw myself and all I do on the Master, trusting that my work will prosper according to his good pleasure.

We bought, as I already referred, a substantial brick building eighty-four by forty-six, and have paid for it in cash.

In Weston the church building was sold. I am sorry I could not help it. May be we can release it.

I recommend my work and myself to the Church.

Nodaway and Andrew Counties— Rev. George Turner.

The Rev. Mr. Turner removed from Wisconsin to Missouri nearly a year ago, and began his labors in the above-named counties, which lie in the extreme north-western part of the diocese, and in which no clergyman of the Church had before resided.

REINDEER, July 2d, 1864.

I hereby forward you my report as itinerant missionary for Andrew and Nodaway Counties, Mo. This is a vast field, a field remarkable for its spiritual destitution and lack of moral and religious culture. I arrived here and commenced my ministerial labors last October, and have endeavored at different points to preach the Gospel of our blessed Lord, and introduce the services of our beloved Church. The services of the Church were peculiarly novel to persons in every part of my field, and the Book of Common Prayer was known only to a very few; a great proportion had never seen the contents. I intro-

duced it at my different appointments, noticing its origin and advantages. Its beauty and adaptation are now to some extent seen and appreciated. My time is divided as follows: I have four stated monthly appointments, together with occasional appointments, as circumstances dictate. I have located at Reindeer, as near the centre of my field as possible. The first Sunday in the month I devote to Maryville, the county seat of Nodaway, the second to Brownville of the same county, the third to Fillmore in Andrew county, the fourth to Savannah, the county seat of Andrew. Each of these villages contains a large population of souls, destined to the judgment of the great day. This constitutes my specific field of missionary enterprise and promise, the prosecution of which will amount to nearly seventeen hundred miles of travel during the year, aside from extra appointments. My congregations at each of these stations are good and of a very respectable character, and I hope, in the process of time, will report favorable for the Church. At present, distracted by war, we find troublesome times. We hope however for the best, and leave the issue with an all-wise, benevolent, and just God, who can make the mouth of men praise him, and the residue thereof advance the interest of his cause in the glorifying of his name. I conclude, praying that the divine blessing may continue to rest upon the Domestic Missionary work of the Church.

KANSAS.

Leavenworth—Rev. J. H. Egar.

THE station at Leavenworth is to be self-supporting at the end of this year. The Rev. Mr. Egar has worked faithfully and successfully to build the main part of a very substantial church.

LEAVENWORTH, July 11th, 1864.

I have delayed sending my report for some days that I might be enabled to inform you of the opening of our new church edifice. Divine worship was celebrated therein, for the first time, yesterday, July tenth, (seventh Sunday after Trinity.) You will rejoice with us at this consummation of our effort, under the divine blessing. There were present, besides the missionary, the Rev. A. D. Cole, D.D., President of Nashotah Theological Seminary, who preached the sermon; the

Rev. Mr. Stone, chaplain at Fort Leavenworth, and the Rev. Mr. Preston, of Manhattan, Kansas. The day was rainy, but there was a good congregation, both morning and evening. We trust that now a bright day has commenced for the Church, and that the parish will now go steadily forward, increasing in spiritual growth and numerical strength.

I subjoin a short description of the Church furnished by Mr. R. M. Upjohn, the architect:

It is built in the second period, pointed gothic. The plan is composed of nave and aisles, with tower on the corner of west aisle, adjoining the chancel. The chancel is apsidal, and the vestry-room is placed opposite to the tower. There is an organ-chamber harbeur-formed at the end of the east aisle. The nave is divided from the aisles by an arcade, the columns of which support the roof, which is open. At the conventional west end there is a door; at the other is a large chancel-arch, which reveals to view the three chancel-windows filled with stained glass. The ceilings are all appropriately colored in blue; the walls are cream color. There is an entrance to the church through the (conventional) south porch, and one through the tower on the east, (conventional.) The tower is fifteen feet square, has diagonal buttresses, with a turret for the staircase adjoining the chancel; it has three stories, and gradually merges into the spire, which is of wood. The walls of the church are of the limestone underlying the city; the wood-work is solid walnut throughout, where visible. The dimensions are: nave, twenty-two by sixty-seven feet; aisles, eleven feet eight inches by sixty-seven, (making the total width forty-five feet four inches;) chancel, nineteen by twenty-seven feet; tower, fifteen by fifteen; vestry-room, twelve by fifteen; organ-chamber, six by twelve; height from floor to ridge, thirty-eight feet. There will be sittings for four hundred and fifty persons.

For the present a large part of this plan is left unfinished. The tower is covered at the first stage, forming a porch; and two bays of the north end are not built, that end being temporarily boarded up at the end of the third bay. A part of the chancel and the vestry-room are thrown into the body of the church and filled with pews. There are now sittings for three hundred and twenty-five persons, and the rest of the church will be built as soon as the increase of the congregation calls for it.

The apparent expense has been very great, owing to the expansion of the currency and the advance in prices, yet the church has cost as little as any substantial building of any other form could have been erected for; and yet it is a very beautiful and thoroughly church-like edifice. The exterior is marred by the unfinished tower and north end; but the interior has a perfect ecclesiastical effect.

Aside from the building and occupying of the church, to which I have been compelled to give constant personal attention, as well as to perform all the work which in a settled parish falls to the vestry, my report will have to be meagre. I have officiated regularly every Sunday without intermission, and performed such other pastoral labor in the way of visiting, etc., as the constant occupation of my time would allow. Under the disadvantageous circumstances in which we have been placed, there has been no room for much expansion; the real, full parochial work seems to me to date from the present time. A substantial stone church, erected to the honor of God, and occupied in his worship, is the chief statistical fact which I have to report. We have a zealous working congregation, who have not been sparing of their means and efforts, though as yet few in numbers compared with the size and importance of the place.

NEBRASKA.

Decatur, Dakota, etc.—Rev. A. Batte.

THE itinerant mission occupied by Rev. Mr. Batte, lies on the west bank of the Missouri River, for the distance of perhaps fifty miles, immediately south of the great bend in the river at Sioux City, Iowa. His labors are among a small population, thinly scattered over a large extent of territory; but the field is one of promise.

DECATUR, July 18th, 1864.

My second quarterly report for 1864 has been delayed on account of sickness. Until yesterday I had not held service since the fourth Sunday after Trinity. Since my last report I have commenced a monthly service at Dakota, a small town forty miles above. I cannot as yet say what success we shall meet with. I find only

one Church family there, of three adults and two children. They are not communicants. There is preaching by Methodists, Lutherans, and Baptists. So you see the field is preoccupied. But that is no reason why we should not keep our services. We will succeed in the end. It may, however, be several years. I also intend holding a semi-monthly service at a settlement nine miles below here. At present, the settlers are nearly all Methodists, with a few Baptists. I, however, expect to do something among them soon.

A few days ago I found several Norwegian families in this county. They speak good English and are an industrious and thriving people. One old gentleman showed me a Norwegian Liturgy. I found the Collects, Epistles, and Gospels nearly the same as ours. I shall visit them again, and think I can get them to attend our services. If I do, I have no doubt they will join our communion. I shall send them at once each a Prayer-Book, with some few missionary tracts. Now that I have the means of getting from place to place, I can do more for the missionary cause than before. I intend to find out all about the people for miles around.

The Church here continues to gain upon the confidence of the people. I have a class of two for confirmation. The Bishop intended being here the sixth Sunday after Trinity, but postponed his visit on account of my sickness. He will not likely be here now until the latter part of August or first part of September, at which time I expect to have several more for confirmation.

DAKOTA.

Yancton, Vermilion, Elk Point, etc.—Rev. M. Hoyt.

THE Rev. Mr. Hoyt has been a pioneer in missionary work for thirty years, in Indiana, Wisconsin, Iowa, and Dakota. He is the only missionary yet sent to the white population of Dakota Territory.

YANCTON, June 23d, 1864.

I have delayed my report to the last moment, with the hopes that I could write encouragingly of Dakota and its prospects. We have been threatened with a terrible drought; we have had no rain since early in the spring—perhaps I should say for nearly twelve months. Much of the corn and other

seeds planted early in May have not yet sprouted. The hearts even of the oldest settlers began failing them. The immigrants who came into the Territory this spring were almost discouraged, and some have actually left the Territory. Thanks to a kind Providence, on Sunday evening last we had a refreshing rain, and on Monday evening a still more copious shower. We are all rejoicing, and feel that we shall now have nearly an average crop.

A drought this present season would have nearly depopulated the Territory. Now we think our population will increase some thirty per cent.

To Cole county there has been a heavy immigration. Clay has received her proportion. Yancton has added to her population very materially. Some ten or twelve families have gone to Bon Homme. The present increase, should all things prove favorable, is but the harbinger of still greater another year.

I now live in hope. Dakota has a healthy climate, a fertile soil, pasturage for cattle equal to that of Texas.

Should the gold mines of Idaho and Montana prove a success, she will have one of the very best home markets in the Union. Hence, Southern Dakota, and perhaps I may say Central Dakota, must of necessity in a few years have a large and increasing wealthy population.

During the past three months I have without interruption met my appointments—preaching to increasing congregations. Up to the present I have officiated at Yancton, Vermilion, and Elk Point. I purpose next month visiting Bon Homme. Should matters appear favorable, I shall make that point a station. One great hindrance to progress is the constant changes going on. Thus, of the six communicants I had in Yancton two years ago, not one is here now—all have left the Territory. So also many young men, who previously were unacquainted with our services, but who had become interested, have left us. Notwithstanding these drawbacks, I think that at no time have the prospects of the Church been more favorable than at the present.

—•••— COLORADO.

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Empire, Idaho, etc.—Rev. W. O.
Jarvis.

THE following view of the mission of

the Committee in Colorado will be read with interest, though it promises no immediate large results. It will be remembered that there are two self-supporting parishes in that territory, Denver and Central City, and that these are the points of chief influence. The Committee hope soon to have a missionary in the field in place of Rev. Mr. Jarvis, who has retired.

BATAVIA, N. Y., July 27th, 1864.

The mission to which I was appointed had never been occupied by the Church, nor, indeed, by any religious denomination until I went to it. I went to Colorado, on a call from Bishop Talbot, to devote myself for a year to any work which he might assign me. I did not know in particular where I was to go, nor what I was to do, nor what provision had been made or would be made for my support. The only negotiations preliminary to my going consisted of a telegram of ten words from the Bishop, requesting me to join him at Nebraska City, and start on a certain day for Colorado. After ten days' notice, I was on my way; trusting entirely to the Bishop that all would be right. When I had joined him I learned that he had procured an appointment for me as missionary to Empire City, with the expectation that I would devote my labors to that place, and such other places as I should, on examination, think advisable. I found Empire City to be a very small mining settlement, where the population and business interests were very fluctuating, and a general indifference to religion prevailed. There was hardly any knowledge of the Church there, and most of those who cared for religion at all had been associated in the States with one or another of the denominations. The same description would apply to the other stations, Idaho and Gold District, where I established services, only that they were smaller still than Empire, and less promising in every respect. I labored as faithfully as I could for a year, making long journeys frequently on foot, and enduring many exposures and privations of various kinds. I had the satisfaction of affording the privilege of Christian worship and Christian instruction to the few who would come together at my public services, and approached others as I had opportunity in private. It was not expedient, if it had been possible, to organize parishes or to attempt to build churches; I could only hope to do something for the

improvement of individuals who came under my influence, and prepare the way for a more formal establishment of the Church in the future, if a more encouraging state of things should come by future changes. An increase of population, and an increase of encouragement in other respects, has long been expected, and was still expected when I left; but it had not come. Nothing is more uncertain than the fortunes of mining places. I became interested in the small work which I had to do, and should be sorry to know that it had been abandoned. I hope that the Committee may receive such information from the field as will encourage them to continue and increase the little hold which the Church obtained there during my year of service.

CALIFORNIA.

Petaluma, etc.—Rev. D. J. Lee.

THE Rev. Mr. Lee, after six months' service at Petaluma, has resigned that missionary charge, and become a diocesan missionary at Folsom and its vicinity.

PETALUMA, CAL., April 6th, 1864.

Our rainy season has been very late this year. For several Sundays past our congregations have been smaller because of the weather. We are adding one or two at each communion season, and there seems to be a more devout spirit among the congregation. We have been and will yet be heavily drained by those persons going to the mines in Nevada and elsewhere this spring. The growth of this and other like towns in agricultural districts is spasmodic, but in the aggregate certain, though slow as to real strength. As soon as the novelty of a new preacher wears off, our real work begins; and as this is a fast country, churches go rapidly through their transitions. We have been, during Lent, realizing a change from novelty to every-day life, and come out of it with settled habits of church duties to a greater extent than was to be expected.

Our beloved Diocesan kindly gave us a lecture a week since for the benefit of a public parish library, whereby we realized one hundred and one dollars for the good cause. The audience, though not large, because of the rain, was appreciative, and the general desire is to hear the Bishop again.

FOLSOM, CAL., May 13th, 1864.

There has been an interest in the church awakened at Petaluma during the last six months (the time I was there) that was truly encouraging, and a number of persons, who never went there before called on me and expressed their regret that I was going away. Quite a handsome subscription was taken up and presented to me before I left, from persons out of the Church. I never regretted leaving a flock as much as I did that. It was sad to see how the good people mourned over it, fearing that their last hope was gone of getting and sustaining a minister. They raised a subscription of nearly or quite five hundred dollars—one hundred dollars more than the vestry promised me.

In resigning my connection with the Domestic Committee, I have only to crave a continuation of their prayers and sympathy with me in my labors, and repeat the cry: Send us laborers—more laborers—for we faint beneath the burden of this large field, with few to till it for the Master. If you find men adapted to itinerating, with good constitutions, piety, and common-sense, they will be supported. Parishes like my own, and many others, impoverished by the tide of emigration to Nevada, need help. The drain upon the population and wealth of California by removals to Nevada is enormous. Every parish has suffered from it more or less, except San Francisco and San José.

Santa Cruz, Watsonville, etc.— Rev. C. F. Loop.

A very encouraging state of things is exhibited by the Rev. Mr. Loop in his new field. We congratulate him upon the success which is attending his labors, and pray that they may be useful to many souls.

SANTA CRUZ, July 1st, 1864.

On the twenty-sixth of June, A.D. 1863, we came to this new field, strangers to every individual in the county, having no congregation to give us a cheerful welcome, no house in which we might gather the few scattered members of our heavenly Master's fold. Consequently the year just past has been a season of peculiar anxiety, incessant labor, and care. But had it been possible for the Committee to have looked in upon our service, on St. Peter's day, June 29th, your hearts would have been glad. Your lips would have moved

with expressions of devout gratitude to the Great Head of the Church, for the tokens of his loving-kindness and mercy bestowed upon this particular spot in the vast missionary field. You would have seen people from the different parts of the country, from San Francisco, San José, Santa Clara, and San Mateo, gathered here to assist or to witness the laying of the cornerstone of our new church edifice. There were present with me of the Clergy, the Rev. Giles A. Easton, of San Mateo, and the Rev. D. D. Chapin, of San José, besides a number of prominent laymen of the different parishes. We followed Bishop Hobert's form, except in one particular. The one hundred and twenty-second Psalm being ended, the procession paused at the corner of the foundation where the stone was to be laid; the choir sang the appropriate and impressive anthem from Mozart: "From the Rising of the Sun."

We should have held this service several weeks earlier, had it not been our earnest wish to have the Bishop present; but in this we were at last disappointed. The effect, however, was all that we could expect under any circumstances.

Several very interesting services have been held at Watsonville and San Juan since my last report; also occasional evening services at a school-house in the mountains. At San Juan about forty children have been gathered into a Sunday-school. This school must be nurtured by those who love our blessed Lord and desire the extension of his kingdom. Is there not some wealthy person at the East who will send a Sunday-school library, or a sufficient number of our Sunday-school papers to keep alive the interest already created. One young man and four ladies, all communicants of the Church, have undertaken this interesting work, and with proper assistance in the way of books and papers, I feel confident of their ability, under the blessing of God, to carry it on to a successful issue. The parents of the children have cheerfully given their consent to have them brought up in the nurture and admonition of the Lord and engrafted into his Church. Who will do something to aid us in this good work?

I hope the Committee will be able during the present year to send a clergyman to Watsonville and San Juan. A young man without family would be more suitable to begin the work of founding parishes in those villages. In San Juan we are entitled to the use of a small house of

worship, one Sunday in each month. At Watsonville it is different: whenever I go there, either the Presbyterian or Methodist preacher gives up his service to accommodate me. Were a missionary sent there, we could make a satisfactory arrangement for service, until a church could be built.

OREGON.

Salem—Rev. J. R. W. Sellwood.

THE Domestic Committee are happy to add another to the self-supporting parishes in Oregon, growing out of missionary stations. The Rev. Mr. Sellwood now sees the reward of his patient labor of many years at Salem.

SALEM, July 13th, 1864.

I am happy to be able to say that the parish here is gradually improving in its prospects.

Since my last report several families have joined us; these are now among our most warmly attached and zealous members of our congregation.

Thankfulness to the great Head of the Church, under whose gracious favor we have been blessed, we hope now to be able of ourselves to support the institutions of the Church. To accomplish this, however, the minister from his private funds will furnish some considerable toward his own support. In severing our connection with the Missionary Board, to date from July 1st, 1864, we desire to express our sincere thankfulness for the generous aid enjoyed in a time of need from the churches in Charleston and Beaufort, in the State of South-Carolina for five years, and for three years from the General Fund of the Domestic Committee of the Board of Missions.

Eight years ago I commenced my labors in this place. The time has passed rapidly, bringing with it many blessings and many trials. In regard to myself, I have had perfect bodily health, and but little sickness in my family. Many a time, in my public ministrations, quite a number of the congregation hear Episcopal service for the first time in their lives. By reason of the unsettled and roving disposition of the people, again and again, and still again, have I had to sow the spiritual seed on new ground; and at present there is not a communicant belonging to this par-

ish who was here when I first came. During that time, through encouraging and discouraging circumstances, through toils and weariness, I have attempted to do the work of the Church; not always as I would, but as best I might under the circumstances. Owing to so many removals from this parish from time to time, affecting the

temporal interest of the Church almost to total ruin, it has been a difficult task to keep the congregation together long enough to outlive their troubles.

May He "without whom nothing is strong, nothing is holy," bless our efforts, so that the Gospel of Christ may prove the power of God unto salvation.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 15th to August 15th, 1864.

New-Hampshire.

Epping—St. Philip's,.....

\$8 00

Rhode Island.

Warren—St. Mark's, $\frac{1}{2}$ Annual Off.,..

8 75

Connecticut.

Bethlem—Christ,..... \$12 00

Hartford—Christ,..... 80 85

Middletown—Holy Trinity,..... 13 48

Munroe—St. Peter's,..... 3 85

New-Haven—Trinity, Misses Edwards, 50 00

Watertown—Christ,..... 20 00

206 18

New-York.

Fishkill Landing—St. Anna's,..... 71 86

Hyde Park—St. James',..... 73 30

Manhasset—Christ, Annual Collection, 50 00

New-Rochelle—Trinity,..... 77 95

New-York—from several persons, for a

special object at Brownsville, Tex.,

"A. S. S.",..... 150 00

Plattsburgh—Trinity,..... 27 00

Poughkeepsie—Christ, Mrs. Alice A.

Knill, for stipend in Indiana,..... 200 00

Saugerties—Trinity,..... 76 55

Sing Sing—St. Paul's,..... 50 00

"A Deaf Mute," for Rev. Mr. Hin-

man's mission, \$30; for Bishop

Whipple's Indian missions, \$10,..... 40 00

916 66

Western New-York.

Albion—Christ, a widow's mite,..... 1 00

Bainbridge—St. Peter's,..... 6 75

Batavia—St. James', five-cent coll., .. 114 88

Buffalo—St. Luke's,..... 6 10

Cape Vincent—St. John's,..... 2 25

Cazenovia—St. Peter's,..... 8 32

Cuba—Christ,..... 2 30

Geneva—St. Peter's Chapel,..... 7 76

Payetteville—Trinity,..... 3 35

New-Berlin—St. Andrew's,..... 9 00

Niagara Falls—St. Peter's,..... 5 00

Weatherfield—St. Clement's,..... 2 60

A friend,..... 100 00

268 61

New-Jersey.

Bergen—St. Paul's,..... 65 00

Newark—House of Prayer,..... 10 00

Orange—Grace,..... 191 82

St. Mark's, a member,..... 500 00

766 82

Pennsylvania.

Chestnut Hill—St. Paul's,..... 205 80

Danville—Christ,..... 10 50

Germanstown—St. Luke's, special coll., 184 00

Kingsessing—St. James' S. S., add'l., 4 00

Philadelphia—Major Hayden, U. S. A.,

additional, in consideration of de-

preciated currency, $\frac{1}{2}$,..... 25 00

429 80

Maryland.

Frederick Co., Frederick—All Saints'

"A. B. C.," for Fox Lake Ch.,.... \$10 00

Queen Anne Co., Kent Island—Christ, 5 00

Worcester Co., Worcester Parish—

Berlin, five-cent coll.,..... 5 00

\$20 00

Kentucky.

Georgetown—Holy Trinity,..... 12 00

Hopkinsville—Grace,..... 4 00

16 00

Indiana.

Cambridge City—Trinity,.....

3 00

Illinois.

Jacksonville—Trinity,.....

15 00

Michigan.

Niles—Trinity S. S., for missions in loyal

States,.....

10 00

Wisconsin.

Columbus—St. Paul's,..... 6 72

Green Bay—Christ, $\frac{1}{2}$,..... 7 00

Juneau,..... 3 00

16 72

Minnesota.

Lake City—St. Mark's,..... 5 00

Little Falls,..... 3 50

8 50

Iowa.

Cedar Rapids—Grace,..... 8 00

Dubuque—St. John's S. S.,..... 8 00

Lyons—Grace, (additional),..... 1 10

17 10

Missouri.

St. Joseph—German Mission,..... 25 00

St. Louis—Christ, five-cent collect.,

\$ 6.10; a member, \$100,..... 116 10

141 10

Kansas.

Leavenworth—St. Paul's,.....

3 00

Nebraska.

Decatur—Incarnation,..... 3 40

Nebraska—Itineracy,..... 4 00

7 40

California.

Santa Cruz—Calvary,..... 5 00

Watsonville,..... 5 00

10 00

Oregon.

Salem—St. Paul's,.....

20 00

Legacy.

New-York—Estate of John F. Fisher, ..

100 00

Total..... \$2,220 52

Amount previously acknowledged, .. 58,108 43

Total since October 1,..... \$60,828 95

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

SEPTEMBER, 1864.

CHINA, NORTH AND SOUTH.

WE give place to the following communication, in which the writer, who is a Missionary of the Board, gives his views on a subject which has, for some time past, engaged the attention of the Foreign Committee :

MEN NEEDED FOR CHINA.

We trust the time is not distant when our Mission in China will be strengthened by the sending forth of additional laborers. Bishop Boone, and the Rev. Messrs. Thomson and Schereschewsky, are *all* the foreign laborers we now have in that vast field. Large cities and immense provinces are now opened in the north of China, where the climate is as healthy as it is in New-York, and where the people are found to be superior, and more inclined to receive the Gospel than in the cities of the South which have been hitherto occupied.

TERM OF LIFE IN THE NORTH AND IN THE SOUTH.

The Rev. Mr. Blodgett, a Missionary of the American Board, has recently visited a cemetery of Roman Catholic priests at Peking, and made some notes of their residence in China. "Of twenty-six priests whose remains were interred there, *the average term of life in China was twenty-four years, and the average total of life was sixty years.* The average age for entering the field was thirty-five years. No settled minister who feels inwardly called to the Missionary work, need be detained by his age from coming to China, if he be not above thirty or thirty-five." Peking is in the province of Chihli, which is situated between the thirty-eighth and forty-third degrees of north latitude. Nankin is about thirty-three degrees north; and in the province in which Nankin is situated, the average term of labor of the Jesuit priests was but eleven years, as Mr. Blodgett ascertained in a similar way. But all the Protestant Missionaries have until recently been compelled to labor in cities, which are south from Nankin, *and the average term of Protestant Missionary life has been but five years.* We give the latitude of the "Five Ports" which have been occupied by them. Shanghai, thirty-two; Ningpo, thirty; Fuhchau, twenty-six; Amoy, twenty-four;

Canton, twenty-three. What has added to the unhealthiness of these southern cities is, that they are surrounded by malaria-producing rice-fields, the fruitful source of the fevers which have laid the Missionaries low. Some of the Northern provinces are free from these rice-fields, and are mountainous in their character.

MISSIONARIES ARE GOING, AND SHOULD GO NORTHWARD.

Now that they have the treaty right of going to these salubrious northern provinces, the Missionaries of nearly all the Societies represented in China *are* moving northward. And they would be acting very injudiciously if they did not. Why should they continue laboring in a part of the empire where the average term of Missionary life is only five years, when another part is opened which is equally populous and equally needs the Gospel, and where the average term of labor is twenty-four years?

Why should they continue their labors, in the pestilential South, when more important fields are opened in the healthy north? The centre of political, literary, and religious influence in China, is in the north, and not in the south. There is more intelligence, manliness, and strength of character in the northern, than in the southern Chinese. The language spoken in the north is the standard of correct speaking. The embassies and caravans from Tibet, Manchuria, Mongolia, and Corea, congregate in the north and not in the south, and we may influence those countries best from that quarter. The northern Chinese will see fewer unprincipled traders and profane sailors from Christian countries, than the southern.

SHANGHAI A MOST DISCOURAGING FIELD.

The difficulties of the navigation, and the absence of good ports on the northern coast, will cause Shanghai to be the great tea, silk, and *opium* mart. There the Chinese will continue to point the Missionaries to the palatial residences of the opium-traders, and tell them to go in there and convert those who are enriching themselves on the ruin of the Chinese, and then they will listen to them. We firmly believe Shanghai to be now the worst place in all China for carrying on Missionary operations. An American missionary who has lately visited the various cities where Missionaries are laboring, says: "Shanghai is by far the most discouraging Mission station in China." Our own Mission has had but about one hundred converts in all; and this number, small as it is, is about twice as many as the English Church Mission has had at the same place. Missionaries of the American Board, and of the American Presbyterian Church, number even fewer converts than those of the English Church.

Shanghai being the most northern of the Five Ports opened by the treaties of 1842, and its people being less troublesome and turbulent than the Cantonese, it seemed to promise well when it was selected by Bishop Boone for our Mission Station. But owing to the great influx of the opium-traders, and other opposing, and unexpected causes, that promise has not been realized.

OPINION OF THE ENGLISH CHURCH MISSIONARY SOCIETY.

The *Church Missionary Record* for June, 1864, says: "Shanghai is not now a promising field of labor. It is a city of bustle, trade, and adventure; half a trading settlement and half an European garrison. The European population is of a very mixed character, and there is growing demoralization." Since this great influx of foreign traders and soldiers, and the coming there of multitudes of the natives from the troubled districts, provisions and other commodities have become very dear and scarce; and Missions will have to be carried on at much greater expense there than elsewhere.

AN EXTREMELY UNHEALTHY PLACE.

The congregating there of such a heterogeneous mass of natives and foreigners, who have but insufficient accommodation, has made Shanghai more than ever unhealthy. Small-pox and other diseases have been fearfully prevalent during the last two or three years. Our own Mission has suffered much. Mrs. Boone and Miss C. E. Jones have died. Rev. Mr. Thompson has been quite unwell. Miss E. Jones and Miss Conover could not stay there. Some of the most promising converts and children have also died. A foreign resident at Shanghai, writing to a member of the Foreign Committee, says: "I never in my life saw any thing like the fatality that has seemed to follow up the operations of our Mission in this place."

THE NORTHERN CITIES SHOULD BE OCCUPIED, ESPECIALLY PEKIN.

And shall we continue sending missionaries to so unpromising, so unhealthy, so expensive a place, when in the salubrious north, the great cities of Tientsin, Chefoo, and Tungchau are opened? Nay, when we can even occupy Peking itself with its 2,000,000 of inhabitants and its adaptedness for being the headquarters of Missionary operations? Such, we are glad to know, is not the intention of the Foreign Committee or of Bishop Boone. Missionaries are wanted, but they are wanted for Peking and Chefoo, and not for Shanghai.

WHAT SHOULD BE DONE IN THE SOUTH.

But some one will perhaps ask: "Are the native converts in the south of China to be deserted?" No, by no means. Let these converts be placed, as far as it is at all expedient, under the care of native pastors and catechists, and where it is not judged expedient to leave them at once entirely under such care, let one foreign Missionary remain—the one who has enjoyed the best health there, and is most familiar with the language spoken there. Dr. Anderson, and others experienced in missionary matters, are of the opinion that Protestant Missionaries have kept the native pastors too much in a state of tutelage, and prevented them from occupying positions in which their powers would be developed. The native pastors in Madagascar were not given responsible positions before the persecutions. But when foreigners were all driven from the country, then these native pastors were found equal to the emergency; and when those foreign Missionaries were allowed back again, after an absence of twenty years, they found the Malagasy church ten times as strong as when they left it.

And now that the providence of God is calling us to the north of China, let us put the native pastors in the south in charge of the native converts. Let us throw them more upon their own resources; or we should rather say, let us cause them to depend less upon human and more upon Divine help. But even if all the Missionaries should leave the south of China, (which is by no means advocated,) the Chinese Christians would not be in the same circumstances as were the Malagasy disciples. At each of the consular ports of China, there is an English or American chaplain. At Shanghai there is a chaplain for the English mercantile community, and another for the seamen. The American merchants have also made arrangements for having the services of a chaplain. These clergymen, besides laboring for the spiritual well-being of the foreign residents could also have some oversight of the native Christians, and aid to some extent the native pastors. The true policy would seem to be, to increase the number of these chaplains as the foreign community increases; to put the native Christians under native pastors; and for all new Missionaries to go to the north, as

well as the Missionaries who are now in China, whose health is not good in the south.

THE REV. MESSRS. SCHERESCHEWSKY AND SMITH.

Our Missionary, the Rev. Mr. Schereschewsky, having acquired the language spoken at Pekin, is already engaged in preaching and teaching, and also in important labors of translation. One or two ordained Missionaries ought to be sent at once to labor with him in that vast city.

The Rev. Dudley D. Smith, we understand, expects soon to return to the city of Chefoo in the adjoining province of Shantung, where Mr. Smith writes: "The climate is equable and pleasant, and has been declared by some who have visited the country to be the finest in the world." Well would it be if two or three additional laborers were to accompany Mr. Smith on his return to his chosen field of labor. Shantung contains twenty-nine millions, and Chihli, the province in which Pekin is, has thirty-six millions of inhabitants. Will not some of our Candidates for Orders and younger Clergy seriously and prayerfully consider the question of going to these inviting fields, there to labor for the glory of their Divine Master, and the good of the myriads of souls who are there perishing for lack of knowledge? Will there not be at least a few who, possessed of a Pauline spirit, will say: "So will I strive to preach the Gospel, not where Christ is named, lest I build upon another man's foundation"? Or shall we continue to have lamentable evidence that there is very little of this Pauline spirit in the Church?

J. L.

AFRICA. — Letter from Bishop Payne.

In the following letter, which is dated June 14th, 1864, Bishop Payne mentions the number of baptisms at Cavalla and Cape Palmas on Whitsunday, and refers to the hostilities between the native tribes on the Cavalla river. The Bishop fears that the war will be a protracted one. Prayer should therefore be made by the Church unto God that the missionaries may be preserved in safety, and that the blessed work in which they are engaged may be prospered even in troublous times.

You will rejoice to learn that with usual health (except Miss Griswold, lately sick, but now convalescent) the mission prosecutes steadily its work, and not without tokens of the Divine favor and blessing.

On Whitsunday there were fourteen baptisms, infant and adult, at St. Mark's Church, Cape Palmas, and in the Church of the Epiphany here. There are other candidates here and elsewhere. For the Fifth Sunday after Trinity, appointed for Confirmation in St. Mark's, Mr. Hoffman has a considerable class ready. There are

several candidates for confirmation here also.

The hostilities which have again begun between this people and their neighbors thus far seem to have the effect to sober and make them more attentive to religious things. The impotence of greegrees, demon-men, and oracles, seems again to be made manifest. Two disastrous events on Sunday, in consequence of expeditions undertaken against warnings, seem to have forced from many an acknowledgment of the righteous judgment of God.

Still we begin to experience the calamities of war. Three Sundays ago, a party of these people, chiefly women, were fired upon by their enemies, the Grahwayans, in ambush. Four were shot dead and four others badly wounded.

Surrounded by enemies, there is a great scarcity of food, so that we have daily before our eyes hundreds of poor, hungry, suffering prodigals. May they be led back to their Father, who alone can supply their wants.

We are approaching a protracted war; thus far it only affects us as interfering with the freedom of intercourse with the Cape. The Grahwayans frighten our neutral messengers as much as possible without venturing yet to stop them. Perhaps

soon they will proceed further, as the Liberian government thus far meddles not with the war. But God our Ruler and Saviour lives; we trust in Him.

Report of Bishop Payne.

The *Cavalla Messenger* for June, contains "The Report from the Cavalla Station to the Convocation at Rocktown," by Bishop Payne. In the report the Bishop contrasts the state of things at this Station in 1839, with the condition in 1864.

The missionary at Cavalla is privileged to report little more than a regular routine of services in the various departments of of an established station, and its off-shoots and dependencies.

Though in his ardent wish to see more progress, tempted to do so, he would not forget nor fail to be grateful for God's great gift, in permitting him to see grown up around him, in the midst of heathenism, a Christian Church, a Christian community, slowly, indeed, but surely, as Christ's presence is its pledge, extending its influence to the towns and villages near, as well as to others at a distance.

It was in October, 1839, when with his wife and one native girl, the missionary moved from Mount Vaughan to Cavalla, to a cottage eighteen feet by fourteen, with two rooms, constituting in this small house and household all the representation of civilization and Christianity at the place. The record of labors and sufferings (small for such a service) since that time is with the merciful Father who has sent them.

But the blessed result is seen now in ample accommodations for missionaries, two large school-houses and a substantial church building of dimensions sufficient for any congregations likely to occupy it for many years to come.

What, however, is far more cause for gratitude is, that, during all the time that has since intervened, with the exception of three months, God has ever supplied ministers and teachers, and brought under their influence a goodly number of hearers and scholars. So that God's seed which so surely comes to God's harvest has been always sown; ay, and already has come to the harvest. A number have been born again, and after bringing forth fruits unto righteousness have been gathered into the heavenly garner.

On the communion list (including some few who went to the West-Indies and not known to be dead) are at present ninety-one names. In the schools are thirty-five girls and twenty-two boys. From these schools have gone twenty-five Christian families, or portions of Christian families; some of the offspring of which now approach maturity; also twenty-two catechists and teachers, most of whom still live and labor, while others have gone to their rest, and a few have fallen away; one minister, two candidates for orders, three printers, and five Christian mechanics.

A *Christian congregation* of about one hundred worship regularly in the Church of the Epiphany, increased every Sunday by fifty to one hundred and fifty heathen. The catechists and teachers, who have gone forth from the station, have occupied or do now occupy fourteen different stations in six tribes, along thirty miles of coast, and eighty miles interior, and towns and villages of more than one hundred thousand people. Furthermore, at the station, chiefly the Grebo language has been reduced to writing. In it have been translated Genesis, the Gospels of Mark, Luke, and John, the Acts, the Epistle to the Romans, part of that to the Corinthians. The Morning and Evening Services, Litany, Communion, Baptism and Confirmation Services, part of the Gospels and Epistles, Grammar, and Dictionary, Primer, Hymn Book, Sunday-School Liturgy, Bible Questions, Instruction of Candidates for Baptism, and for ten years the *Cavalla Messenger* has been published.

Regular missionary contributions, averaging for many years over five dollars a month, and alms, more than four dollars, attest the existence of charity. While for the past year and a half, the Missionary Society, composed of the teachers of the girls' school, and married villagers by their weekly labors, have furnished suitable clothes to the Christians and their children, and raised an amount of about twenty-five dollars a month, applied to the support of the native deacon of the station.

Journal of the Rev. C. C. Hoffman.

We have received the Journal of the Rev. Mr. Hoffman from April sixteenth to June sixth, 1864, and we give the principal part of it below. Eight adult natives,

five pupils in the Mission schools, and eight little children were baptized by Mr. Hoffinan during the period included in this portion of his journal:

April 16th, 1864.—By the goodness of God, my dear wife and child returned safely to-day from England, after a year's absence. Went off to the steamer in a boat to meet them, and they safely landed, amid warm greetings, at two P.M.

Tuesday, 19th.—Took an early start for Cavalla. Stopped at Half Graway; examined the school at Spring Hill, and preached in three native towns. The people listened with great attention. Reached Cavalla at four P.M.

Wednesday, 20th.—Left at half-past six A.M. Visited the station at Hanhte Lu and preached in the three Graway towns.

24th.—Mrs. E. M. Thomson, whom I have been visiting for some days past, is extremely ill; but her mind is in peace. She said to-day that she "rested her soul on Jesus alone." Prayed with her, and commended her to God. Preached at St. Mark's and St. James's.

25th April.—Anniversary of our hospital; an interesting occasion. A procession walked from the building to the church, where, after opening religious exercises, an address was delivered, and the annual reports read. Officers for the ensuing year were elected. A collection was taken up, amounting to \$29.94.

Cape Palmas, April 26th, 1864.—Mrs. E. M. Thomson, who, for about eight and twenty years, has been connected with our Mission, died this morning at three o'clock. She was prepared to go, and her end was peace. She was entirely conscious, and bid farewell to her children and friends with composure. It may be well said of her, that "she served her generation according to the will of God," and was "a succorer of many."

Her funeral took place at three P.M. A large number of friends followed her remains from the hospital (of which she had had the charge) to St. Mark's Church, and thence to Mount Vaughan graveyard. Services were held in the church, and a short address delivered on the occasion by the pastor, the Rev. Mr. Drayton taking part also in the services.

Friday, 29th.—Prayer-meeting in the afternoon, and native Christian supper in the evening at the station. About thirty-five native Christians sat down to the supper. I took with me an *armless* man,

three feet five inches and a half high, about twenty years of age. He has recently been brought from Pettra Kroo. He is desirous of receiving Christian instruction, and I have allowed him to remain at the station in charge of a Christian man and his wife. He reads a little. He can sew and thread a needle with his toes.

May 1st, Sunday.—Preached at St. Mark's, making special reference to the death of Mrs. Thomson. Addressed the Sunday-school on missions, and held the missionary meeting at St. Mark's in the evening. Much fatigued and feverish, but blessed of God all the day.

Sunday, 8th.—Held services at St. Mark's and St. James's. Preached on the Ascension. Met a number of Congoes under the shade of the school-house, and gave them instruction for half an hour.

Tuesday, 10th.—A sad case. A native Christian leaves his wife and three children, and goes to the native (heathen) town, and seeks to marry another woman. I most solemnly warned him against the evil deed that he was committing, but he seemed intent on his wickedness.

We often are reminded that the tares and the wheat grow in the same field. In the evening two Congoes came for instruction about baptism.

Wednesday, 11th.—This afternoon walked to Rocktown. Reached there about five P.M. In the evening baptized two children, Charles Howard, the child of Mary Maxwell, and George Leeds, one of the school-boys. After which I administered the Holy Communion to about twelve persons, nearly all natives.

Saturday, 14th May, 1864.—Instead of visiting the station and native towns as usual this afternoon, walked to Mount Vaughan to see a sick parishioner. Three natives came to me in the evening for final instruction on baptism.

Whitsunday, 15th May.—Good and gracious is the Lord, and his grace abounds. Baptized eleven persons this morning at St. Mark's—two Congoes, one from Loando, one from an interior country from Congo, one native from the east, fifty miles; one young girl from the interior, thirty miles; a youth from our High School; two little children from the Christian village, sisters of native Christians, (Laura Williford Potter and Florence Pierrepont,) and four infants. A most interesting service. Felt much fatigued, and obliged to take a nap before

going to preach at the station. I found a nice congregation of about seventy-five natives here. After preaching, conducted the Sabbath-school. Visited a sick woman, and reached home in time to conduct evening prayers.

May 17th.—The steamer from the South arrived to-day, (a day behind her time.) Among the passengers was a missionary from the German Mission, Captain Burton, and Lieutenant Hall. The latter came to ask if I could bury his wife, who had died the evening before on the steamer. Necessary arrangements were immediately made, and, with the usual services, the lady was interred on the hospital grounds, close by the dashing waves. Many were sick on the steamer, and an officer was buried at sea in the morning.

May 19th.—Left at ten A.M. this morning for Cavalla. As the lagoon was out, was obliged to walk nearly all the way. Stopped at Spring Hill, examined the school, and, after religious services, crossed to the heathen towns, and preached in three of them. Reached Cavalla at five P.M., and left at ten the next morning, preached on my way up at two Graway towns; then crossed to the beautiful Station of Hanhte Lu, (Wealth's Hill,) and talked and prayed with the scholars.

Sunday, 22d, Trinity Sunday.—Preached under the trees at half past nine A.M. in the native town; thence, after visiting a native woman, Anna Fish, crossed the river, and preached at St. Mark's. The rain was too violent to hold a service at St. James's. Visited, with Grando, the armless man, the houses of some Kroomen, whose language he understands, and he acted as my interpreter while I spoke to them of the things of God. Home at five, for evening prayers.

Tuesday, 24th May.—Went this afternoon to Rocktown, and in the evening baptized two young men, James Hamilton and Winthrop Sargeant Gilman. The latter, as a *little child*, took my hand, after preaching at the native chapel about *fifteen years ago*, at Fishtown, and accompanied me to the Mission-house, lay at my feet and went to sleep, constantly came to see me, and now the Lord has kept him all these years, answered my prayers, and brought him to Himself. May he be an instrument for his glory. After the baptism, administered the Communion. The next morning left early for *Fishtown*. Baptized fivescholars, Thomas Runney, John B. Gallagher, Edward Buckley, Henry Ball, and

Thomas Cranmer. Went to town and preached to the people. In going through town was called to see a sick woman. She was very ill. She was a relative of the catechist, Samuel Boyd, and had lived some months in his house. She was penitent for sin, and expressed belief in Christ, and desire for baptism, which I performed immediately. She was comforted, and I returned to the Mission-house, thence to Rocktown, and thence to Cape Palmas, reaching there about sundown.

Thursday, 26th.—Invited a few gentlemen to spend the evening, to take into consideration the formation of a *reading-room and library*.

Friday, 27th.—Went to Mount Vaughan, to bury the infant of Samuel G. Ferguson, our teacher at the High School. Crossed through the bush to the native towns; finding the path flooded, had to take off my clothes and wade through the water. Met a great funeral in the native town, firing of guns and drinking of rum! Returned to Latrobe and conducted the prayer-meeting. On my return, found Mr. Miles had arrived from Taboo, bringing his brother-in-law, the Rev. Mr. Adams.

Saturday, 28th.—Obliged to dismiss from the Orphan Asylum one of the scholars for long and repeated misconduct.

Sunday, 29th.—Visited two native towns, and conversed with the people before the service at St. Mark's. The Rev. Mr. Adams preached, and Mr. Miles addressed the natives at St. James's, as well as Mr. Adams. Conducted the Sunday-school, and returned for evening prayers.

Thursday, June 1st, 1864.—Went to the station "to set a palaver," which, after two hours' talk, I was unable to accomplish. Lectured at St. Mark's preparatory to the Communion. An interesting visit from a young native, who desires baptism.

Friday, June 3d, 1864.—Visited the station, spent a little time at both the schools, then went to town to see the head men, for two young men who wish to come and live on the station. Found them more willing to comply with the wishes of the young men than I could have hoped for.

One of the native Christians in the village kindly furnished me with some refreshment, which enabled me to remain longer, and go from the station to the prayer-meeting at the Rock school-house. From thence I returned again to the station, and sat down at the Christian sup-

per with forty native Christians. Reached home at nine o'clock in the evening. Found that Mr. Toomey had been brought down from Rocktown quite ill.

Sunday, 5th.—Feeling very unwell, feverish. Very rainy day, too much so for me to leave the house. Wrote to Mr. Ferguson, our lay-reader, to hold service if any came out. The storm continuing all day, I was unable to leave the house.

Monday, 6th June.—Still unwell, but able to hear the Bible-class in the afternoon, and to have the very interesting class of natives and Congoes in the evening.

MISCELLANEOUS.

Marquesas Islands. A Day among Cannibals.

UNDER this heading, recent Sandwich Island papers publish a narrative of an adventure by a whaleman at the Marquesas Islands, which is not only of thrilling interest in itself, but well exhibits, in one aspect, the great advantages which commerce may and does derive from Christian missions,—from the presence and influence among savage tribes of Christian missionaries. The value of this case, as a testimony to the happy influence of missions, is certainly not diminished by the fact, that the man who so nobly used all his influence, ready to sacrifice every thing he had, in the effort to save the life of a stranger, was a missionary not from England or the United States, but from the Sandwich Islands,—himself a fruit of modern missions,—the same man whose letter to Mr. Alexander, giving so full an account of the Marquesas mission, was published in the *Herald* for May. It appears that the American whale-ship Congress, which sailed from New-Bedford in June, 1863, for the North-Pacific, arrived before the harbor of Puamau on Hivaoa, Marquesas Islands, January thirteenth, and commenced trading with the natives. Mr. Whalon, “first officer,” went on shore for purposes of traffic, and passed up the valley with a chief, when the natives com-

menced chasing pigs, and at the same time shouting, apparently for the purpose of calling the people, who came “rushing from all parts of the valley, armed with hatchets and knives.” The narrative states:

Mr. Whalon, fearing that they meant no good, proposed to the chief to return to the boat; upon which the latter stepped up to him, suddenly seized his hat and placed it upon his own head. This he thinks was a well-known signal among them, for he was instantly seized by a score of natives, thrown down and stripped naked, his hands and feet bound with ropes, which the chief had in his hands, but which he supposed were intended to tie the pigs.

The natives then proceeded to tear up his clothes into small pieces, and cut the buttons off, making a distribution among the crowd. After this they paid their attentions to their prisoner by pinching him severely, bending his fingers and thumbs over the backs of his hands, wrenching his nose, and torturing him in every imaginable way. They would strike at his head and limbs with their hatchets, always missing him by a hair's breadth. For about three hours they continued to amuse themselves and torment him in this manner. He supposes this was the custom preparatory to being killed, as it doubtless is. Some of the natives tried to entice the ship's two boats to come to the shore, and Mr. W.'s boat-steerer was on the point of landing to find him, when they were warned off by a young Marquesan girl, belonging to the family of the Hawaiian missionary Kekela.

This girl had previously tried to warn Mr. Whalon against going inland with the chief, but she could not speak English and was not understood. One of the Hawaiian missionaries, whose name he did not learn, having heard of the trouble, now came, but was unable to converse with Mr. W. A German carpenter also soon arrived, and being unable to procure his release, promised to stay by and do what he could to save him. At night he was put in the house of a chiefess, who had tried in vain to procure his release, and in the morning the natives again assembled, noisy for their victim.

All his hopes of relief had now fled, and he began to look for death as certain, as the chiefess would soon be called on to release him. About this time, which was early in the morning, the German hearing the natives speaking of the arrival of the Hawaiian missionaries, Mr. Kekela and wife, in the neighborhood, dispatched the other Hawaiian for him; and the natives, finding that Kekela had been sent for, hastily untied the hands and feet of their prisoner.

Kekela and his wife are Hawaiian missionaries, sent out from the Sandwich Islands, and supported by the Hawaiians. They live in a neighboring valley, but at the time of the capture of Mr. Whalon, were on a visit to another island. Kekela soon arrived, with the chief under whose protection he lives, and instantly commenced remonstrating with the natives for their inhumane treatment, and besought them to release him. They demanded a ransom, and after a council among themselves, decided to release him for a *whale-boat and six oars*, upon which Kekela told them to take his boat. At the offer, however, Kekela's chief demurred, as this would deprive their settlement of their only boat. The discussion now waxed warm between the two chiefs, during which Kekela declared that he was ready to give up *any thing and every thing he possessed*, if he could but save the foreigner's life—an instance of disinterested philanthropy, which the annals of missions cannot equal. After some further parley it was agreed to give a musket and some other trade in exchange for Mr. Whalon, which was immediately done, and he was led beyond the boundary which separated the domain of the two chiefs.

Mr. Whalon was now taken to the house of Kekela, and was "astonished to find a pleasant, airy cottage, furnished in a neat and tasty manner, much after the style of a New-England farm-house, surrounded by a garden, where flowers, trees, and vegetables grew abundantly."

Mr. Kekela assured Mr. W. that had the natives demanded all he had, he should have given it to release him. In conversation with Kekela regarding the progress which Christianity was making among the people, Kekela stated it as his opinion that his efforts among the adults were almost useless, but that among the youth he had promise of great success, having now forty regular attendants on divine worship on the Sabbath. Mr. Whalon bears testimony to the upright Christian character of Kekela and wife, and of the great influence which they have over the natives in their settlement. Kekela is a most industrious man, thus setting a worthy example to the islanders.

Mr. Whalon's emotions on reaching the ship can better be imagined than described. He had been rescued from the savages and returned to his vessel through the efforts of a native Hawaiian—a stranger, who had been prompted to act in his behalf by the teachings of the Christian religion, of which he gave the most exemplary evidence. During twenty-three years' voyaging around the world he says he has never passed through a more eventful cruise than this one, nor anywhere met with strangers who have won his gratitude and affection as these humble Hawaiian missionaries, living on the Island of Hi-vaoa, to whose efforts alone he owes his life. Nothing that he could give to them could cancel the debt he owes, and he says, whenever Kekela stands in need, let him know and he shall share with him. Of course both Capt. Stranburg and Mr. Whalon rewarded Kekela and his chief with such gifts as they had at their disposal, and they returned to the shore.

Speaking of Mrs. Kekela, Mr. Whalon said he was surprised to find a native Polynesian so courteous, kind, and polite, and so well educated. Her manner and conduct at all times were lady-like. It is the best commentary on the transforming power of religion. Kekela and his wife could speak broken English, just enough

to be understood, and supplied all his wants.

After Mr. Whalon had been released, and escaped to Kekela's house, he inquired the cause of his seizure by the natives, and learned that it was done out of revenge for the kidnapping of Marquesans by the Peruvians, who had stolen a cargo of men and women from this and the neighboring islands. Some of these kidnapped natives had been returned by the Peruvian government, but many had died on the passage to or from Peru, while others had had various diseases, including the small-pox, which they brought back to the group, and it was spreading over the islands. The Marquesans were so incensed with these outrages of the Peruvians, that they took vengeance on any foreigners that might fall into their power, regardless as to who they were.—*Missionary Herald*.

Basle Missionary Festivals.

THE *Sunday at Home*, a London periodical, says:

"We rejoice to hear that the missionary enterprise is obtaining greater support throughout Germany. The case of Basle (which though geographically a part of Switzerland, is, from its language and associations, virtually a German city) may be cited as an illustration. The income of the Basle Missionary Society, which five or six years ago amounted to three hundred thousand francs, in 1863 exceeded one million francs. The Society's operations have naturally increased in the same proportion. The last course of study in the Institute opened with ninety students. During the year forty-two fresh applicants presented themselves, from among whom the Committee will have to make a selection. As to the Society's operations abroad, the most cheering news, amid much relating to trial and conflict, was reported at the anniversary from its stations in Africa, India, and China. This intelli-

gence, together with the pleasure caused by the large decrease in the debt, diffused in these meetings, which were more numerous and animated than ever, a deep and universal feeling of gratitude to God. These great missionary festivals at Basle are, year by year, a focus of ever-increasing light and warmth to thousands of Christians, who, after quitting them, spread, each in his own sphere of activity, the impressions which they have derived from them."

To the above account the Rev. Mr. Auer adds the following:

"These 'Basle Festivals' began very small, as the Society itself did. They were first held in the Committee-room, then in a church, now in the Cathedral; and that is not large enough for the guests that come from all parts of Europe, America, and other continents. Reports of the missions in Western Africa, India, and China, of the Missionary Seminary at Basle, the missionaries' 'Children's Home,' the Ladies' Aid Society for female education in heathen lands, examination of the students, consecration of departing missionaries, and missionary speeches fill two days. The choir of the students, singing psalms and missionary hymns, add much to the life of the meetings."

Theology of the Greek Church.

THE *Christian Review* for April contains a translation of an authentic, as well as recent, explanation of the theological position held by the Eastern or Greek Church in relation to the leading points of difference with the Western or Romish Church on the one hand, and Protestantism on the other. The Greek Church claims to be the original ecclesiastical organization as constituted under the Emperor Constantine; and to hold by the decisions of the first seven General Councils, while it charges the Romish Church with the offences of heresy and schismatic secession and usurp-

ation. Its principal points of difference with the latter are arranged under six heads: The Procession of the Holy Spirit from the Father only; the rejection of the doctrine of Purgatory; the Communion in both kinds; Triple Immersion in Baptism; the use of Leavened Bread at the Lord's Supper; and the Pope's supremacy. It professes to be anti-Protestant in holding to the efficacy of Faith and Works in Justification, the Real Presence of Christ's body in the Eucharist, the authority of Sacred Traditions and the Decrees of the Church, the rendering the Worship of Veneration to the Cross and Relics, the Obligations of Religious Fasting and Penance, the Seven Sacraments, and the Prayers for the Dead. The Eastern Church also allows the priest to marry, but forbids second marriages. They allow no instrumental music in the churches. They administer the rite of confirmation and the eucharist to infants immediately after baptism. Their ritual for worship includes one mass every Sunday. Within the present century there is a great increase of preaching by the clergy. The catechising of the young and other means of instruction are very imperfect, but are steadily

improving. The whole population connected with the Greek Church is stated at seventy millions, of which fifty are in the dominions of Russia, twelve in those of Turkey, four in Austria, one in Greece, etc. The whole body is divided into ten branches, of which three have patriarchs at their head—Constantinople, Alexandria, and Antioch—the Patriarch of Constantinople having a certain preëminence, which is not very well defined. The Russian and Hellenic branches are governed by synods, the remainder by councils of bishops. They all recognize the supreme authority of a General Council, but as no such council has been held for a thousand years, the actual unity is very indefinite. All the branches are affected by the progress of knowledge in the world, and most of them are putting forth efforts at self-reform and elevation. The marriage of the clergy has kept the Eastern Church from sinking to the depths of immorality which has existed in parts of the Latin Church. In Russia the circulation of the Scriptures in the vernacular tongue was carried to a considerable extent forty or fifty years ago, but it was afterward prohibited, and has lately been resumed.—*Christian World*.

VARIOUS ITEMS.

PEKIN.

In the Annual Report of the Missionaries of the American Board in China, published in the August number of the *Missionary Herald*, we find the following: "In Peking, a wide door is opened for the preaching of the Gospel, and the climate is singularly healthful. Six missionaries have taken up their abode in that city during the year, three places of residence have been purchased for the location of missions, two schools have been opened, and two chapels rented, all without opposition from the Government. The people of the place are willing to hear, free from prejudice to a great degree, and, what is remarkable in China, women form a considerable part of the audiences." One of these missionaries is of our own Church, two of the English Church, two of the London Missionary Society, and one of the American Board.

A CHRISTIAN COLLEGE AT CALCUTTA.

At a recent meeting of the Committee of Correspondence of the English Church Missionary Society, a letter was read from the Rev. E. C. Stuart, Secretary of the Corresponding Committee at Calcutta, respecting the establishment of a Christian College at Calcutta, to educate students of the university for their degrees. Reference was made to the recent charge of the Bishop of Calcutta, in which his lordship urges upon the Society the consideration of this subject. Professor Cowell, Principal of the Sanskrit College, Calcutta, was introduced to the Committee, and dwelt upon the rapid progress which secular education is making among the higher classes, and urged upon the Committee the need of using further efforts for bringing Christianity to bear upon the educated portions of the people; and represented the advantages which he anticipated from the establishment of such a College as that proposed by the Bishop and Mr. Stuart.

THE BIBLE IN SANSKRIT.

THE Rev. J. Wenger, an English missionary in India, is making a translation of the Bible into Sanskrit. He has now reached the fifteenth chapter of Jeremiah. From two eminent men has he received important testimonies as to the excellence and value of this translation. One of the first native Sanskrit scholars living, Babu Rajendra Lal Mitra, has thus spontaneously expressed his admiration of the work: "I was prepared," he writes, "for a considerable degree of accuracy and precision in the translation, but its elegance has most agreeably surprised me." Sir Charles Trevelyan has also given his warm approbation at its execution. "It was due to the Bible," he said, in course of conversation with Mr. Wenger, "to execute a good Sanskrit version of it, since otherwise it would be destitute of that *prestige* which (our) sacred books ought to have in the eyes of native scholars." But its wide utility may be seen in the fact that copies have been purchased for a class of Christian students in Ceylon, and for the use of some native preachers belonging to one of the Lutheran missions on the coast of Malabar. In this hoary language the Holy Volume is intelligible and acceptable to learned Brahmins in every province of India. In their estimation, the Sanskrit dress gives to the Bible the stamp of a religious character.

LEADING THE GANGES.

A MISSIONARY says: "Even the public works are doing a great deal for India, for when the great Ganges canal was cut by the English, hundreds of Brahmins, on their bended knees, prayed that the Ganges would not go; but it went, and they now say that if England can lead the Ganges where it likes, she is no goddess after all."

PHILOLOGICAL WORKS.

ANDREWS's Hawaiian Dictionary is now in course of publication, a work of five or six hundred pages octavo. Rev. Mr. Geddie, from Nova-Scotia, is preparing a dictionary of the language of Western Polynesia, including New-Hebrides. A dictionary of the Fuhchau dialect, by American missionaries, is also in course of preparation.

CURIOUS MANUSCRIPTS.

IN the library of Vienna there is a manuscript on human skin, beautifully executed in colored figures, and supposed to be of Mexican or Peruvian origin. There is another of these curious articles in the library of Dresden, containing a fragmentary history of the Incas of Peru.

SOUTH-AMERICA.

WHILE the Roman Catholic religion is professed everywhere in South-America, and is, in some of the States, the only religion tolerated by the laws, the most intelligent of the citizens and some of the governments look very kindly upon Protestantism. This is especially so, at the present time, in those of Spanish origin, because they apprehend danger to their independence from foreign aggression, and are anxious to form with our government the closest possible alliances for mutual protection. It is therefore a time peculiarly favorable to an enlargement of operations in those countries, embracing more than 16,000,000 of immortal beings.

SLAVERY IN BRAZIL.

THE laws on slavery are far more humane than of most slave countries. One provision enables the slave to have his name registered and his price fixed by a magistrate, and then pay that price as he can get small sums—the sale of the slave being no bar to counting previous payments—so that when the price is paid he is free. In 1850 the slave-trade was prohibited in Brazil. Since the present reign commenced the number of slaves has decreased 1,000,000, while the products of the soil have increased thirty-five per cent. The Emperor seems anxious to bring the system to an end, but indications in the northern part of the Empire threaten him with a rebellion, like ours, to perpetuate the system. Perhaps our sufferings may be the means of mitigating those of Brazil.

AFRICANS OF THE KROO COAST.

ONE of the English Consuls on the West Coast of Africa gives the following account of the Kroomen: "Cape Palmas, as many are no doubt aware, is in that part of Africa called the Kroo coast, the natives of which are in many respects peculiar, and very different to those of other parts of the country. It is here that men of war, and vessels trading to the various

places along the coast, procure additional hands to do the more exposed work within the tropics; and I believe it is a fact that none of them have ever yet been known to work in a state of slavery; nor does even domestic slavery, so common in all other parts of Africa, exist amongst these people. Occasionally slavers have called here, and engaged men in the usual way; but instead of returning them to their native country, as agreed upon, have carried them off to the West-Indies, where, I have been well informed, they would suffer every possible kind of punishment, and even death itself, rather than submit to the terms and bonds of slavery. I have known them myself, when not well treated in palm-oil ships, to leave *en masse*, and endure all the horrors and privation of living in the bush, rather than return to the captain who they considered had oppressed or ill-treated them."

ANALYSIS OF HINDU SOCIETY.

THE Rev. W. H. Hobbs, a missionary in Northern India, gives the following striking analysis of the unconverted portion of Hindu society: "At present Hindu society, religiously considered, is divided into three classes: First, the bulk—orthodox Hindus, trying to cling to the faith of their fathers, denouncing reformers, but nevertheless so far influenced by them as to make admissions concerning the corruption, wickedness, and moral insufficiency of Hinduism, which their forefathers would never have acknowledged. Second, in advance of these are thousands of young men (the result of government education) who repudiate idolatry, speak and write about it as a contemptible and degrading thing, glory in the name of Deist or Brahmist, hold meetings for prayer to the God of nature, and also for discussing religious matters; but who, notwithstanding their vauntings, conform to the customs they reprobate, not having the moral courage to offend their friends and relations. Third, in advance of these is a goodly and increasing number, who really seem anxious to know which is the true religion. As the result of research, thought, discussion, and comparison, they are ever and anon shifting their principles, and the careful observer is gratified to discover that each time they change their faith, it becomes more and more like the faith of Christ. This last class are the leaders of reforming thought; they will gradually draw numbers of the second class into their midst, who again will constantly be augmented by the numerous defalcations amongst the orthodox party."

PARISH LECTURES ON MISSIONS.

At a recent meeting of the Committee of the English Church Missionary Society, several letters were read from clergymen and others, in acknowledgment of honorary distinctions conferred upon them at the annual meeting. The following passage occurs in a letter of the Rev. T. Vores, M.A., Incumbent of St. Mary's, Hastings, a former valued Secretary of the So-

ciety: "I have given monthly lectures on behalf of the Society for more than twenty years, and latterly the amount received from them has exceeded one hundred pounds a year. I am persuaded that it would be more beneficial in every way if more clergymen would adopt the same plan. I know it has often refreshed my own spirit, and I am persuaded the missionary information given has been profitable to my people. I know not exactly why, but there is a power in the living voice, which gives an influence to a narrative when spoken to many assembled together, which the very same facts do not possess when read alone in the private chamber."

INTELLIGENCE.

BISHOP BOONE.—In a letter from Singapore, dated May 31st, 1864, Bishop Boone says: "Since I last wrote you I have been seriously ill, and though I am much better, I still suffer great pain. I am, however, gaining strength, and I hope to be able to go right on to Shanghai. Should I be ill again, I shall most probably stop at Hong Kong, and try Macao for a while; but I hope this will not be necessary, as I am most anxious to get at my post."

THE REV. MR. SÜSS.—This missionary reached Cape Palmas on the 15th of June. In a letter dated on the following day, Mr. Süß says: "Last night, at eight o'clock, we, with our little child, arrived at the Mission-house at Cape Palmas. The Rev. Mr. Hoffman received us with all kindness and attention. We are indeed happy to be again in our beloved Africa. The voyage was very pleasant, though Mrs. Süß had a good deal of seasickness."

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 10th to August 10th, 1864.

Maine.			Providence—F. E. Richmond, Esq.,... \$100 00		
<i>Gardiner</i> —Christ,.....	\$40 00		<i>Warren</i> —St. Mark's,.....	8 75	\$162 90
<i>Portland</i> —St. Luke's,.....	60 05				
St. Stephen's,.....	33 63	\$133 68			
Vermont.			Connecticut.		
<i>Burlington</i> —St. Paul's,.....	51 30		<i>Middletown</i> —Holy Trinity, a child's		
<i>Manchester</i> —Zion,.....	13 77	70 07	penny savings, for Af.,.....	1 00	
			<i>New-Haven</i> —St. Thomas' S. S.,.....	20 00	
			<i>Quaker Farms</i> —Christ,.....	2 00	
			<i>Stratford</i> —Christ,.....	24 65	47 65
Massachusetts.			New-York.		
<i>Danvers</i> —Calvary, five-cent coll.,....	10 00		<i>Ballston Spa</i> —Christ,.....	4 23	
<i>Plymouth</i> —Christ, " ".....	6 60	16 60	<i>Beechwood</i> —St. Mary's,.....	35 15	
			<i>Brooklyn</i> —Messiah,.....	1 00	
Rhode Island.			<i>Kinderhook</i> —St. Paul's,.....	10 00	
<i>Bristol</i> —St. Michael's,.....	34 15		<i>Morris</i> —Zion, two members,.....	15 00	
<i>Newport</i> —Mrs. M. Littlefield, for scholar at Cape Palmas, \$10; St. Mark's Hosp., \$5; for the Blind Asylum, \$5,	20 00		<i>New-York</i> —Ascension S. S., five-cent coll.,.....	139 27	
			St. Luke's S. S. Infant class, for ed. of Isaac H. Tuttle, Af.,.....	20 00	

Trinity Chapel, Jas. F. DePeyster, Esq.,	\$25 00
Samuel B. Caldwell, Esq.,	300 00
Friends,	3 00
New-York Bible and Prayer-Book Society,	1000 00
Master Valentine Mott, proceeds of five-cent coll.,	4 40
Peekskill—St. Peter's, five-cent coll.,	25 00
Philipsburg—St. Philip's, five-cent coll.,	27 05
Troy—St. Paul's,	15 00
	\$1931 10

Western New-York.

Addison—Redeemer,	3 59
Albion—Christ,	2 35
Auburn—St. Peter's,	38 05
Avon—Zion,	8 00
Baldwinsville—Grace,	8 00
Batavia—St. James',	49 57
Bath—St. Thomas',	18 00
Binghamton—Christ,	21 12
Belmont—St. Philip's,	3 00
Big Flats—St. John's,	1 10
Brockport—St. Luke's,	4 30
Buffalo—Ascension,	6 15
St. John's,	18 00
St. Luke's,	5 00
St. Paul's,	68 55
Trinity, for Africa,	71 00
Canandaigua—St. John's,	20 00
Cape Vincent—St. John's,	3 22
Catharine—St. John's,	4 70
Cazenovia—St. Peter's,	7 30
Chittenango—St. Paul's,	1 65
Cortlandville—Grace,	4 00
Dunkirk—St. John's,	4 13
Elmira—Trinity,	9 40
Fayetteville—Trinity,	4 30
Geneva—St. Peter's Chapel,	33 76
Trinity,	140 00
Greene—Zion,	8 10
Gulfport—Christ,	4 15
Holland Patent—St. Paul's,	5 00
Hunt's Hollow—St. Mark's,	2 00
Ithaca—St. John's, \$172.51; for Af., \$105,	277 51
Jordan—Christ,	7 00
Leviston—St. Paul's,	9 30
Lockport—Grace,	14 28
Lyons—Grace, for Af.,	32 00
Mantius—Christ,	5 50
McLean—Zion,	1 00
Mount Morris—St. John's, \$12.45; for Af., \$5,	17 45
New-Berlin—St. Andrew's,	14 00
New-Hartford—St. Stephen's,	4 44
Niagara Falls—St. Peter's,	24 00
Norwich—Emmanuel,	8 42
Northville—Calvary,	2 00
Oswego—Evangelists',	40 00
Owego—St. Paul's,	23 60
Oxford—St. Paul's, \$54; for Female Miss. Assoc., \$25,	79 00
Palmyra—Zion, \$16.45; S. S., for Af., \$3.13,	19 53
Penn Yan—St. Mark's,	4 00
Pierrepont Manor—Zion,	10 00
Pittsford—Christ,	11 27
Pultneyville—Mission,	1 00
Rochester—Christ, for Af.,	51 33
Grace,	57 30
Rome—Zion,	9 90
Seneca Falls—Trinity,	8 00
Sherrburne—Christ,	4 00
Skaneateles—St. James',	11 00
Syracuse—St. Paul's,	9 56
Trinity,	19 40
Utica—Calvary,	13 00
Grace,	79 11
St. George's,	6 40
Trinity,	20 50
Warsaw—Trinity,	1 50
Waterloo—St. Paul's,	14 00

Watertown—Trinity,	\$13 15
Waterville—Grace,	3 46
Watkins—St. James',	5 30
Waverley—Grace,	5 00
Wethersfield Springs—St. Clement's,	2 52
Westmoreland—Gethsemane,	2 55
	\$1519 90

New-Jersey.

Burlington—St. Mary's Hall, five-cent coll.,	15 15
Princeton—A communicant,	1 00
	16 15

Pennsylvania.

Lancaster—St. James', five-cent coll.,	16 50
Philadelphia—Advent, five-cent coll., for Af.,	17 00
Intercessor, a member, for ed. of Joseph L. Bryan, Af., \$25; for St. Mark's Hosp., \$5,	30 00
St. Luke's, five-cent coll., \$66.50; S. S., for China, \$25,	91 50
A thank-offering,	10 00
H. G.,	10 00
Pottstown—Christ, \$19.50; Mrs. Sarah Stem, \$5; five-cent coll., \$1.50,	32 00
	207 00

Maryland.

Baltimore—Emmanuel,	50 00
Berlin—Worcester Par., five-cent coll.,	4 00
Calvert Co.—St. Paul's Par.,	10 00
Easton—Christ, five-cent coll.,	10 00
Frederick—All Saints', five-cent coll.,	45 00
Harre de Grace—St. John's, five-cent coll.,	10 10
Washington, D. C.—Trinity, five-cent coll.,	50 00
	179 10

Kentucky.

Louisville—St. Paul's,	129 15
St. Matthew's—St. Matthew's,	100 55
	229 70

Ohio.

Columbus—Trinity, five-cent coll., \$20.50; S. S., \$10, for Af.; Mission S. S., for Af., \$10,	40 50
Mount Vernon—St. Paul's, five-cent coll.,	23 70
Zanesville—St. James', five-cent coll.,	28 90
	93 10

Illinois.

Freeport—Zion,	22 00
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Michigan.

Ann Arbor—St. Andrew's S. S., first class, for China, \$10; for Orph. Asyl., Af., \$5.65; second class, for Af., \$6.91,	25 56
Detroit—Mariners', (Free,) five-cent coll.,	20 00
Owosso—Christ, five-cent coll., \$9; for Af., \$1,	10 00
	55 56

Wisconsin.

Green Bay—Christ,	7 00
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Iowa.

Iowa City—Orphan's Home, for Orph. Asylum, Af.,	1 00
Grundy Centre—Miss S. S. Severance,	1 00
	2 00

Legacy.

New York—Estate of John T. Fisher, Esq.,	100 00
Total,	\$4,793 51
Amount previously acknowledged,	66,392 82
Total since October 1, 1863,	\$71,186 33

GENERAL MONTHLY SUMMARY.

EUROPE.

A NEW Missionary Society has just been established in *England*, entitled the "Foreign Evangelist Society." The Committee consists of three clergymen and fourteen laymen. The Honorary Secretary is George Pearse, Esq., and the Treasurer is Colonel Foquett. The following are the objects of the Society :

First. To send out and sustain in the mission field evangelists of a more humble kind than our educated and ordained missionaries—men similar to our city missionaries, who have to deal with the illiterate ; who, with little comparative training, would be fitted to speak of Christ to the vast mass of uneducated people abroad.

Second. To call out and sustain, as far as practicable, native evangelists and Bible-readers in Papal and heathen countries.

Third. To assist in sending out self-supporting missionaries, in promoting the formation of self-supporting missions, and to seek openings for Christian emigrants.

Fourth. To stimulate Christian men in the army, navy, etc., abroad, and others who leave England for purposes of commerce or travel, to coöperate with the Association for the furtherance of the Gospel.

The Rev. Mr. Salter, who is described as having "a wonderful faculty for the mastery of foreign tongues," has, during the last seven years, been laboring among the Orientals in *London*. He is able to hold intercourse with the natives of India, Persia, Java, Japan, the South Sea Islands, Arabia, and China, and to read to them portions, at least, of the sacred Scriptures in Persian, Arabic, Hindoostanee, and Malay.

Within ten months this missionary has received at his own house no less than 1095 visits from Oriental strangers ; and in every case, whatever their motive might be in coming, he spoke to them of things spiritual and eternal.

While Mr. Salter has his parish and field of labor among the Orientals all over London, the greater part of his time is spent at the Strangers' Home, an institution founded in 1856, for the temporal and spiritual benefit principally of Asiatics : 2268 registered inmates have resided in the Home from one week to three or four months ; upward of 1000 destitute Asiatics and Africans have been aided ; cash and property to the value of \$35,000 has been taken care of and returned to its owners on leaving England ; and, above all, the Word of God has been set before these strangers in their own tongues.

Of the native places of Orientals registered at the Home, are the three Indian Presidencies, the port of Goa, the Punjaub, Siam, Ceylon, China, the Malay Continent and Islands, Arabia, and South-Africa, the South Sea Islands, Persia, the Nestorian district, West-Africa, and Asia Minor.

The gentleman to whom we are indebted for the above particulars says: "Our visit to the Home was followed by another to the missionary's own residence. Here we had also the opportunity of examining his photographic collection—rare and curious, because it was full of reminiscences of labor done and of success achieved. Here are the likenesses of the presbyter and deacon, with those of two other Nestorians; of four Nepaulese women who had been in London as attendants on the Maha-Ranee, an Indian princess. Three of these are now Christians. Arnee, a Chinese juggler from Wampoa; Nicholas, from Damascus, a spiritual child and convert; Caroline, a Christian native of Honolulu; two other trophies of races from India and China; also a Chinese dancing-girl, now a missionary in her own country; Apa Swamee, who came from Madras a heathen, and went away a Christian—all these have been photographed for the missionary's album."

There is much talk in *Constantinople* about a religious reform demanded by a large number of the Mussulman population. The number varies daily, and from fifteen hundred has, by report, reached as high as forty thousand. This reform, for the present, has no connection with Christianity, and indeed it is rather difficult to define its real object. It is connected with the history of the Koran, and the interpretations of its four great commentators have had an absolute and arbitrary sway over all the followers of the great and wonderful Prophet of Arabia. The Koran itself has never been printed here, but is always sold in manuscript, nor has it been translated, except by the Persians. It is in very simple language, easily understood in its external and natural meaning, but to every verse is attached an "internal" or "spiritual" meaning which can only be obtained through a teacher.

The present reformers now claim that the Koran should be printed, and so made accessible to every one, and that it should be translated and printed in Turkish. They are against polygamy, in favor of drinking wine, abolishing the fast of Ramazan, and claim that no man is an infidel or Giaour who believes in the Old and New Testaments, both of which books they accept and consider as holy. They have petitioned for a mosque for themselves, and to be recognized as a sect. The government has denied this request for the present, but it is supposed that the very highest dignitaries of the capital greatly favor the reform.

ASIA.

WE take the following from the recently published account of the Bishop of Calcutta of his tour in India: "At *Madras* the most interesting sight was the 'Preparandi' institution, which is superintended by Mr. Symonds, in the Society's home in Sullivan Gardens. We were received by twenty-one candidates for the ministry, in their white native dresses, singing a Tamil song of welcome; and then these students were examined in the Greek Testament and *Pearson on the Creed*.

"In *Ceylon* a great impetus has been given to missionary work by the

zeal and activity of the Bishop of Colombo. I am confident that the work in Ceylon is very hopeful. On one Sunday, while I was in the Island, Mr. Jones, one of the missionaries of the *Church Missionary Society*, baptized thirteen Singhalese, including a Buddhist priest; and these converts had been brought to Christ, in no small measure, by God's blessing on the work of another Buddhist priest, who had thrown off the yellow robes, received baptism, and taken charge of the Mission school at Kornegalle. Another Buddhist priest of considerable intellectual acuteness was in constant communication with the Bishop, and well disposed to listen to his arguments and exhortations."

The *Times of India* contains an exceedingly interesting account of an entertainment given by the Maharajah Dhuleep Singh, to the native converts of the Protestant Missions in *Bombay*. About 450 were present, including the missionaries and their families, of the Church Missionary Society, the American Mission, and the Established and Free Churches of Scotland. The Maharajah himself was also present, and, in reply to the thanks of the meeting offered to him, assured the assembly, through Dr. Wilson, that that was "one of the happiest days of his life." Several hymns were sung in Hindi, Marathi, and English, and the national anthem was not forgotten. Dhuleep Singh left Bombay for Suez on the fourteenth instant.

In a letter dated April 4th, 1864, Rev. Mr. Brown, of *Kanagawa*, Japan, says: "A priest of the Taikun's temple at Yedo has lately published a book, in four or five volumes, against Christianity, and ridicules it. May we not be allowed the right to defend it? This would not be creating animosity, but only defending our faith. For my part, I am glad the Buddhist priest has done this, for if the Japanese may speak and write against Christianity, we may surely be its apologists."

AFRICA.

SINCE 1839 Bishop Payne has had under his own immediate charge Cavalla Station, which is some distance from Cape Palmas, up the Cavalla River. In his report to the recent Convocation at Rocktown, the Bishop says: "It was in October, 1839, when, with his wife and one native girl, the missionary moved from Mount Vaughan to Cavalla, to a cottage eighteen feet by fourteen, with two rooms; constituting in this small house and household all the representatives of civilization and Christianity at the place. But the blessed result is seen now in ample accommodations for the missionaries, two large school-houses, and a substantial church-building. On the communion-list are 91 names. In the schools are 35 girls and 22 boys. From these schools have gone 25 Christian families, 22 catechists and teachers, 1 minister, 2 candidates for orders, 3 printers, and 5 Christian mechanics." The Bishop has also published a Grammar and Dictionary of the Grebo language, and translated five of the books of Scripture, the greater part of the Prayer-Book into Grebo, and prepared a Hymn-Book and various school-books in that language.

We have received the journal of the Rev. C. C. Hoffman, at *Cape Palmas*, from April 16th to June 6th, 1864. Eight adult natives, 5 pupils in the Mission schools, and 8 little children were baptized by Mr. Hoffman during the period included in this portion of his journal.

In a recent letter Dr. Davidson, a medical missionary in *Madagascar*, states that more regard is had for Sunday in the capital of that country than in the capital of England. The following is what he says on the subject: "One most pleasing and hopeful sign is the regard to Sabbath. The market, which stands opposite my house on Andohalo, is nearly deserted on Sunday; in fact, in this respect Antananarivo is decidedly in advance of London. The fact that so many officers, civilians, and slaves attend the church, prevents very many duties from being performed on that day, and consequently gives a Sabbath to their associates without their consent; sometimes, no doubt, against their wish. A heathen merchant need not bring his cloth to the market, for the Christians at least will not buy. The heathen also, if wishing to buy any thing, will prefer to wait until Monday, because the Christian dealers not being in the market on Sunday, they cannot have the same variety to choose from, nor will they be able so well to secure the advantages of competition. In this way I have noticed that the dealers in many articles have become gradually fewer; and last Sunday I observed for the first time that every cloth-stand, without exception, was deserted. This is a most cheering sign in every point of view, as it cannot fail to raise the character of the people intellectually, morally, and physically."

The following, from a letter of the Rev. William Ellis, dated March 1st, 1864, shows how the light is spreading in places two or three days distant from the capital: "Last week some Christians from *Vonezongo* wrote, making inquiries respecting a course of Christian duty in a special case, and also asking for Testaments and copies of the Psalms. In their letter they stated that the number of believers was increasing greatly, both men and women. They were, indeed, many, but their books were very few. I supplied their need; and though they had been two or more days on the journey, they rested in the capital only one night, and set out on their return the next day.

"This morning, since writing the foregoing, a Christian messenger, from a post 300 miles to the S.E., has arrived with a letter from the Christian governor of the place, whom I knew during my former visit to Madagascar, giving an account of the increase of the Christians in that neighborhood, and asking for books. We do, indeed, thank God and take courage under these unequivocal evidences that the Lord is carrying on his own work in this land, and I communicate them that, while you sympathize with us in our difficulties, you may also share our joys and rest with us on the same sources of trust and hope. The letter referred to is dated on the 13th of February, the officer and his companions having been so long on their journey to the capital. He will return after the feast, and I shall then write and send them books."

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